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Lepsius utterly refuses (p. cvi) to admit alongside these three great historical and cultivated races a fourth, of so-called Turanian or Ural-Altaic connection, which should have laid in Mesopotamia (as Accadians, Sumerians, or whatever else we may call them) the foundation of culture afterward built upon successively by Semites and Indo-Europeans. He believes the Egyptians to have been the originators of that civilization, and the Cushites the intermediaries by whom it was carried eastward. The grounds of his belief he hardly more than hints at, but his name and fame lend it, as mere expression of opinion, a degree of authority; it is to be hoped that he will some time take occasion to discuss the subject more fully.

There are other matters either laid out or touched upon in this most interesting work, which, for lack of space, must be left unreported here. So, especially, the history of the Cushites and their place in ancient civilization: a theme upon which, as every one knows, a vast deal of nonsense has been written, but which by Lepsius is reduced to sober and distinct historic form. Whether the main question treated by him, that of the relationship of African languages, shall or shall not prove to have been finally settled by his researches, he will at any rate be found to have contributed greatly to its settlement, by gathering and marshalling the evidences, and opening up lines of inquiry that shall lead to the discovery of the truth.

W. D. WHITNEY.

Qua in re Hymni Homerici quinque majores inter se differant antiquitate vel Homeritate investigavit J. R. S. STERRETT, Ph. D. Dissertatio inauguralis Monacensis. Boston: Ginn & Heath, 1881.

Dr. Sterrett has done well in publishing, after the German fashion, his dissertation, for it is a real addition to the existing helps for the study of the Homeric hymns. We find, it is true, some things not quite to our mind. We wish he had not changed the old order of the hymns, and that the proof-reading had been more careful. We wish he had seen Berthold Suhle's essay on the Hymn to Aphrodite (Program of the Gymnasium at Stolp, 1877-8) and considered his arguments for a late date of that hymn. We wish he had weighed more carefully the suggestions of Windisch's Dissertation (1867), that the recognition of the digamma in the Hymns is due to the use of Homeric formulas and that therefore it does not furnish a sure criterion of their relative dates. But, in spite of these qualifications, we heartily welcome and commend this little book. The collections, in the prolegomena, of non-Homeric words and collocations of words are valuable, but the most useful part of the book in our judgment is the text of the five Hymns, in which, by a difference of type, the reader is enabled to see as he reads the number and character of the phrases borrowed from the Homeric poems, for each of which a reference is given in the foot-notes. This device, which we do not remember to have seen adopted before, makes the book useful even to advanced students.

L. R. P.